Questions and Objections

CONCERNING

CATHOLIC DOCTRINE

AND PRACTICES,

ANSWERED BY

JOHN JOSEPH LYNCH,

Archbishop of Toronto.

"Thy testimonies are wonderful; therefore my soul hath sought them." —Psalm cxviii.

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DEDICATION TO OUR PROTESTANT FRIENDS.

My Dear Friends,—During a missionary career of over thirty years, from the Gulf of Mexico to Lake Ontario, we have met with many estimable persons, who were most anxious to acquire the knowledge of truth which would lead them most securely to eternal life. They believed in our Lord Jesus Christ as their Redeemer, but were afraid to join any of the modern religious denominations, lest they might not find in them all that Christ taught. They respected all, believing that they contained many pious people, yet distrusting their own powers of examining and pronouncing which was the true, or which was the false, they hesitated to join any.

We asked those persons if they ever examined the doctrines of the Catholic Church, acknowledged by all to be the first; they said no; they were taught and believed from their infancy that that Church was most corrupt in its doctrines and practices. We inquired from what source they drew their information, from its friends or enemies; they said, that they had never spoken to a Catholic Priest before, or read a Catholic book. Then, we replied, would you not like, as a just man, before pronouncing judgment, to give fair play, and hear the other side of the question? We further remarked that there were a great many respectable and good living Catholics who would leave that Church, if it were so corrupt as they supposed. We certainly would

not belong to it; that in fact, if it were so corrupt, and pernicious, the country should rise up and petitition the Government to have the Catholics removed from it.

We found so much misconception concerning Catholic doctrines and consequently prejudices, that we considered it due to truth and honor to explain. 1st, What was *not* the faith of Catholics; and 2nd, what they do actually believe. The knowledge of truth must do good. By the force of a good principle implanted in our hearts by our Divine Lord, we yearn after it; when we find it, our souls rejoice; and again, when we are delivered from a false impression or idea we find relief. "Thou shalt not bear false witness against thy neighbor," is one of the commandments of a just God, who wills that we be respected, not only in our property, but also in our reputation. Many bear false witness (we hope unwittingly) to the faith and practices of the Catholic Church. If we contribute a ray of truth to minds anxious to acquire it, we shall have spent the few days of our convalescence well. Our Protestant friends who know us, we think, can bear testimony of our kindly feelings towards persons of all denominations. We acknowledge that the precept of loving our neighbour as ourselves, extends beyond our relations and church associates. Christ has made no dictinction, neither should we. All mankind are our brethren. Trusting to a reciprocal feeling on the part of our Protestant friends, we dedicate to them this little work, as a testimony of our good will and interest in them.

We put the questions and objections concerning the Catholic Church as nearly as we could recollect, in the very words used by our Protestant interrogators. They meant no

offence in those questions, and did not take it ill to be rightly informed, though the information might shock their old convictions. This is an age of immense religious activity. The true faith is spreading and gaining ground in many places; it is also combatting with increasing success the indifferentism and infidelity which appear to gain the ascendency amongst a certain class of would-be philosophers. Christianity has been on its trial since its founder was judged by the world and condemned; but Christianity, like its author, reigns from the cross. It conquers in great humiliations and public calamities. Our Lord has His elect everywhere and is continually bringing them together. "And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."—(John x. 16). "That they all may be one as thou, Father in me, and I in Thee; that they also may be one in us, that the world may believe that thou hast sent me" (John xvii. 21.) There are trials and tribulations in store for those who embrace and follow the truth, but St. Paul consoles them when he says, "For that which is at present momentary and light of our tribulations worketh for us above measure exceedingly an eternal weight of glory" (2 Cor. iv. 17).

With an earnest prayer to our Divine Saviour for the Glory of His Kingdom, and "for peace on earth to men of good will:" Luke ii. 14.

We are, yours faithfully, in Christ,

† JOHN JOSEPH LYNCH,

Archbishop of Toronto.

QUESTIONS AND OBJECTIONS

CONCERNING

CATHOLIC DOCTRINE & PRACTICES.

Chapter I.

Question.—Why do Catholics believe in what they do not understand?

Answer.—Because God requires of them to do so. Faith is a supernatural gift, or light from God, by which we believe most firmly all that he has revealed, though above our comprehension. Faith is to believe that which we cannot understand, relying on the authority of God who reveals. "Now faith is the substance of things to be hoped for, the evidence of things that appear not" (Heb. xi. 1). We are finite beings; our memory, will, and judgment faulty. God requires a submission of our judgment as an homage to His infinite wisdom and majesty. "Blessed are they that have not seen and have believed" (John xx. 29). St. Augustine one day walking by the sea shore saw a little child making a hole with its tiny hand in the sand. The Saint asked him what he was doing. The child answered, "that he was about to

put all the water in the ocean in that space." "Impossible," said the Saint. "It is just as impossible," said the child, "for this hole to contain the ocean as for your head to contain the thought that now occupies it—God."

People believe on the word of learned men what they do not understand. They believe that the sun stands still, though to the eye it appears to move, and that they are surrounded by an immense weight of atmosphere and yet not crushed. All this they believe, and yet refuse to believe truths on the word of God, because forsooth they do not understand them.

Q.—Why do Catholics not make the Bible their rule of faith as the Protestants do?

A.—1. Because the Bible no where tells them to do so, and yet St. Paul says, "Without faith it is impossible to please God" (Heb. xi. 6).

2. Because such a rule would be impossible to the generality of Christians.

3. Because it would be changeable according to the interpretation that each individual would choose to put on the text, as his learning, prejudice, ignorance, or previous training would induce him.

4. Because until the Bible was written and possessed by each individual who could read and rightly interpret it, there could be no rule of faith; and yet before the New Testament was entirely

written, sixty-three years after Christ, the true faith was spread throughout the entire world without this rule of faith; and again, the Scriptures were not selected from the Apochrypha and approved of by a Council in Rome till the year 494, under Pope Galatius, and consequently could not be the rule of faith. Moreover, until the invention of printing in 1442, it would be impossible that the Bible could be in the hands, except of a few, and even at the present time, notwithstanding the spread of education, the illiterate, who form a great mass of the people, and the children who cannot read so as to understand it fairly, would be without a rule of faith.

5. Protestants themselves do not take the Bible alone as their Rule of Faith, as each denomination has its peculiar creed. The Presbyterians have their Confession of Faith, usually called the "Westminster." The Church of England has its "Thirty-nine Articles." The Baptists, Methodists and other denominations of Christians have their own peculiar tenets of belief. If any member of the various denominations should interpret the Bible in a different sense from that recognized by the whole body he would be told to retire from the church. If the words of Christ: "This is my body," be taken in their literal sense by a Protestant, he would be charged with Romanizing, or believing Catholic doctrine. Those words of

Christ have been interpreted in a hundred different ways by Protestant writers.

6. The Bible interpreted by individuals has given rise to over five hundred sects and denominations, and new ones are forming every day, all disagreeing in their views and beliefs of various texts of the Scriptures, and yet making the Bible the corner stone of their religion, "and are tossed about by every wind of doctrine" (Eph. iv. 14).

7. A Rule of Faith being so necessary ought to be easily understood, but St. Peter says, speaking of the Epistles of St. Paul, "That certain things are hard to be understood which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction" (2 Pet. iii. 16).

Q.—Must there not be many men of many minds?

A.—Yes; but not in matters of faith and morality, for St. Paul says: "Nevertheless whereunto we are come that we be of the same mind let us also continue in the same rule" (Phil. iii. 16); also, "Careful to keep the unity of the Spirit in the bond of peace. One body, one Spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism" (Eph. iv. 3, 4, 5).

Q.—What, therefore, is the true Rule of Faith, or by whose authority are articles of faith to be defined?

A.—The Presbyterians and Methodists say by the authority of their General Assembly or Con-

ference. The Church of England has to acknowledge that the royal authority must settle its Rule of Faith, but none claim infallibility for these authorities, therefore they have no infallible rule of faith and all are liable to error, according to themselves.

The true Rule of Faith ordained by Jesus Christ is His word interpreted by His infallible Church which He established on earth to act in His stead. "Hear the Church, and he that will not hear the Church let him be considered as a heathen and publican" (Matt. xviii. 17). And again, "He that hears you hears me, and he that despiseth you despiseth me, and he that despiseth me, despiseth Him who sent me" (Luke x. 16). "Behold I am with you all days unto the consummation of the world" (Matt. xxviii. 20). The Church is an infallible guide. Christ could not tell us to obey any other. He promised infallibility to His Church. "And He said to Peter, thou art a rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

Q.—Which is the more reasonable rule: the word of God interpreted by an infallible Church, or the same word by a body of men who are fallible, and whose creeds may be formed or reformed by other men?

A.—Certainly the Word of God, interpreted by an infallible church—the Church of Christ.

Q.—Are Catholics prohibited to read the Bible?

A.—No; Bibles are sold in all Catholic book stores, and there are few Catholics who are able to procure the Bible that have not one. It is an old calumny, having for its foundation, that Catholics are prohibited from *interpreting* the Bible according to individual fancies. Interpreting the Bible by individuals has been the source of a multitude of errors, false doctrines, and so-called religions. A respectable Protestant publisher in this city informs us that in one year he sold one thousand Catholic Bibles. Every Sunday at Mass, throughout the entire world, Catholic Priests read and explain the Gospel and Epistle of the day to the people.

Q.—Did not Christ command His disciples to search the Scriptures?

A.—No; in the first place He could not command them to search the New Testament because it was not written; nor could the command be general, for the old Testament was only in the hands of the Priests of the old law, and a few of the laity. Christ said to the Scribes, "You search the Scriptures, they give testimony of me."

Before Protestantism commenced, there were upwards of twenty versions of the Scriptures into all the modern languages.

The first use printing was put to was to publish Catholic Bibles. First at

Mentz	Anno	1462.
Bender's at Augsburg	"	1467.
Entire Bible, Belgic, Cologne	"	1475.
Delft Edition	"	1477.
Gouda Edition	"	1479.
Four versions mentioned by Beausobre (Hist de la Reformation, libre iv.) printed before	"	1522.
Bruccioli's Italian	"	1532.
Malermi's Italian	"	1471.
Four Gospels, Belgic	"	1472.
Julian's	"	1477.
Ferrier's Spanish	"	1478.
Des Moulin's French	"	1490.
Antwerp and Louvian	"	1578.

EARLY PROTESTANT VERSIONS.

Luther's New Testament	Anno	1552.
Tyndall's " "	"	1526.
First Belgic "	"	1527.
Luther's Old Testament	"	1530.
Tyndale's Pentateuch	"	1530.
Miles Coverdale's	"	1535.
Olivetan's Old Testament	"	1537.
First Italian	"	1562.

CATHOLIC MS. VERSION.

Whole Bible, English	Anno	1290.
Anglo Saxon (about)	"	1300.
German (about)	"	800.
Italian	"	1270.
Spanish	"	1280.
French	"	1294.

Q.--By what marks and signs can the true Church be known from the numerous churches that spring into existence?

A.—1. The true Church must have been instituted by Christ and continued by His apostles and their lawful successors, under the presidency of St. Peter and his successors in office.

2. It must be Catholic as to time as well as to place; spread throughout the entire world from the apostolic times.

3. It must teach the same doctrines.

4. It must be holy in its doctrines, sacraments, and in the large numbers of its members, though some may be only so in name.

5. It must be infallible, that is it never can teach error. Now the Catholic Church has all these marks. Outside the Catholic Church we do not find these marks. Other churches did not commence in the times of the apostles; this history can show. Their founders are well known, in different times and countries. Luther, Calvin, Lollard, Knox, Wesley, Irving, Swedenborg, etc. They are not universal as regards time. Other churches do not possess unity of faith, disagreeing among themselves on essential points; witness their various articles and confessions of faith, and their attempts to improve on them, and the divisions in their respective bodies. There are many sects among the Methodists, Presbyterians, and also parties in the Church of England. They fail in the sanctity of doctrine, allowing divorces against the command of our Lord himself, who said: "Whom God hath joined together let not man put asunder" (Matt. xix. 6). Divorces open the doors to numerous sins and scandals. The Protestant Churches deny the necessity of good works,

affirming that faith alone is all sufficient, consequently a man may live all his life without any works of charity. They do not furnish the great means of sanctification instituted by Christ, viz.: the Sacraments, especially Penance, and the true body of Christ. They do not pretend to infallibility, and consequently are liable to lead their followers astray; and yet to pronounce which Scriptures are to be received as the word of God, and which are Apocryphal, requires infallibility, otherwise the true may be pronounced false.

Q.—Why is the Catholic Church called "Roman Catholic?"

A.—Because the head of the Church on earth under Christ is the Bishop of Rome, successor of Peter in that see. The Episcopal Church is called the English Church because its head is the Queen of England, and so with the Russian Church. The Wesleyans, Congregational, etc., take their names from their founders, or from some peculiarity in their faith or discipline.

Q.—Why do so many poor belong to the Catholic Church?

A.—Christ came to evangelize the poor (Luke iv. 18). The Spirit of the Lord is upon me: wherefore he hath anointed me to preach the Gospel to the poor." And He said, "the poor you will always have with you." The early Christians were nearly all poor; the generality of the rich

were too fond of ease and the honors of the world to embrace the religion of Jesus Christ, and too many at the present day are following their example. Riches form no sign of the true faith, for Jesus has said, "Woe to you that are filled: for you shall hunger" (Luke vi. 25). "Amen I say to you that a rich man shall hardly enter into the kingdom of heaven."

Jesus Christ did not promise riches to His followers; on the contrary, He predicted for them many trials and tribulations, and if the rich enter the kingdom of heaven, they must be poor in Spirit —that is humble and lovers of the poor—for Jesus Christ has said that "Blessed are the poor in spirit, for their's is the kingdom of heaven" (Matt. v. 3). "Hearken, my dearest brethren: Hath not God chosen the poor heirs of the kingdom which God hath promised to them that love Him?" (James ii. 5).

Q.—Is it true to say that no matter what church a man belongs to, if he is honest and well conducted he will be saved?

A.—Persons who care very little about any religion, and those holding ridiculous doctrines sometimes say this. Would it be of any use for Christ to establish a church on earth if people were not obliged to belong to it, or were left to make up a religion of their own fancy. The truth announced by Christ should not be a matter

of indifference to us, as it is not to God himself, who will condemn the unbeliever. He who believeth not shall be damned. (Mark xvi. 16, also Matt. xviii. 17; Luke x. 15).

Q.—Can a man be honest in all respects without practising the religion which our Lord came on earth to establish, and which was to give grace and strength to keep God's commandments?—Again, is a man honest in all respects when he merely pays his debts and is just to his neighbor and most unjust to God?

A.—Our Lord said, "Thou shalt love the Lord thy God with thy whole heart, with all thy mind and with all thy strengh and thy neighbor as thy thyself." This love and service to God is our first duty, our second duty is the love of our neighbor. Men who are honest to their neighbor but who pay no worship or honor to God, pride themselves on being upright, wherein they only perform half their duty.

Q.—Why is the Catholic Church not progressive?

A.—Because the Catholic Church was founded by Christ himself, who with infinite wisdom gave it laws and doctrines; therefore there can be no improvement made. The Catholic Church has been always the same from the beginning and will be the same to the end of time. But the Catholic Church is constantly urging on her children to greater progress in virtue, in charity, humility, sobriety, etc.

Q.—What is the difference between the Catholic and Protestant Religions.

A.—1st. The Catholic religion was instituted by Christ in the beginning, and the Protestant religion only lately by individuals, as is seen from their histories and the "Book of Religions," by John Hayward and others.—2nd. In the Catholic religion there are seven sacraments, the Protestants have only two, and some denominations none. They also deny sacramental grace.—3rd. The Catholics acknowledge nine books of sacred Scripture and parts of others more than the Protestants, viz., Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, two books of Maccabees, and two of Esdras, &c.—4th. The Catholics acknowledge one head in their Church, the Pope, successor of St. Peter; the Protestants as many heads as their are denominations, and sections of denominations. The English and Russian churches acknowledge the sovereign as head, though Christ did not appoint kings to rule His Church.—5th. Protestants say they can interpret the Bible as they please, the Catholics receive the interpretation of the Bible from the Church, *i.e.*, from the body of the Bishops in conjunction with the Pope's teaching.—6th. The priests of the Catholic Church are ordained by a sacrament instituted by Christ, and are commissioned to preach and dispense the sacraments by proper authority. The Protestants do not ac-

knowledge the sacrament of Holy Orders, they do not consider a divine mission necessary, hence their ministers are looked upon as not differing by any sacerdotal character from the laymen of their church. They are married and attend to their wives and families, as well as to their congregations. 7th. Protestants admit women to preach contrary to the order of St. Paul, "Let women keep silence in the churches, for it is not permitted them to speak in the church,....It is a shame for a woman to speak in the church."—(1 Cor. xiv. 34, 35). The Catholic Church does not permit divorces, the Protestant Churches do. 8th. The Catholic Church obliges her children to fast after the example of Christ and His Apostles, and obliges the priests and those who receive Holy Communion to fast before receiving it. The Protestants do not enjoin any fasting, except perhaps one day in the year, holding that it is at any rate pleasing to God. 9th. Catholics profess to have the true body of Christ and a true sacrifice to God in the Blessed Eucharist; Protestants have only the symbol of it, mere bread and wine, and no sacrifice. 10th. The Catholics venerate the saints and pray to them; the Protestants do neither. 11th. The Catholic Church is one, all her children believe the same truths, receive the same sacraments, and are governed by one head on earth, under Christ the great Head—Christ

Jesus in heaven. The Protestant Churches are many, believing in different doctrines, have not the same sacraments, and are not under one head, in fine they are forming new churches and creeds every day, as though Christ founded no church, but left every one free to form his own church, and make up a confession of faith, and code of discipline to please his own fancy. The Catholic Church also has the other marks which we have mentioned elsewhere, namely, it is one Holy, Catholic, Apostolic, and Infallible.

Q.—Did not the Catholic Church fall into error?

A.—Certainly not; unless you are prepared to say that the promises of the Christ unconditionally made on several occasions have not been fulfilled, which would make Christ out a false teacher, and consequently not the son of God or our Redeemer, which no Christian will say. Bad churchmen and their followers fell into error and were cut off from the very times of the apostles. "Heresies will come" (2 Tim. iii. 13). "In the last time some shall depart from the faith giving heed to the spirits of error and doctrines of devils speaking lies in hypocrisy" (1 Tim. iv. 1, 2). There were no parties holding false doctrine tolerated in the Apostolic Church. Opinions in matter of discipline were tolerated. The fall into heresy of many former Catholics does not prove that the entire Church

fell away. There was a large defection from the Church in the times of the so-called reformation, but the conversions in other countries largely made up for the loss in Europe.

The Catholics of the world number according to the best authority (*Scientific Miscellany*) 225 millions, Protestants of all denominations taken collectively sixty-five millions, less than one-fifth of all calling themselves Christians; Schismatics, Greek and Russian are sixty millions. Those never assume or receive the title of Catholics, though they say in their creed "I believe in the holy Catholic Church."

Q.—Are not all denominations branches of the true Church of Christ?

A.—There is no foundation for this assertion in the Bible; Christ established His own Church over eighteen hundred years ago, and the various denominations have established their churches only within the last few hundred years, and are daily increasing their number. All heresies and sects are condemned in the New Testament, (Gal. v. 20, 21, and also Titus iii. 10.) Sects are continually producing sects, and each receding from the parent stock as not having all truth in it. The Church of Christ is like unto a kingdom having its ruler, laws, and constitution, but the various sects and denominations differ from one another as the kingdom of England differs from that of

the United States. There were no parties holding false doctrines tolerated in the Apostolic Church. The Holy Spirit cannot be the author of contradictory doctrines held by the several denominations, consequently Christ cannot be their author. St. Paul said, "that in last times some shall depart from the faith giving heed to the spirit of error and doctrines of devils" (1 Tim. iv. 1); and again, "Know all this that in the last days shall come on dangerous times . . men corrupted in mind, reprobate in faith." (See the whole chapter, 2 Tim. iii). And St. Peter, "There shall be amongst you lying teachers who shall bring in sects of perdition" (2 Peter ii. 1). And Christ himself said, "But yet the Son of Man, when he cometh shall he find, think you, faith on earth?" (Luke xviii. 8). Many persons join religious denominations with far less thought and care than they take to buy a horse. The affair of salvation is the most serious business of earth. "What will it profit a man to gain the whole world and lose his own soul." Again many have grave doubts concerning their church and its doctrine, but dismiss them carelessly lest they might lose friendship or some worldly advantage by a change of religion. Those people are not safe in conscience. A friend of mine heard a gentleman say, "I must have some religion. I think I will join Rev. ——'s church. It is a fashionable

church; and very little is required to be a member of it beyond paying a heavy pew rent."

Q.—Do Catholics believe that all who die outside of their communion are lost?

A.—Catholics believe that all are not Protestants who are considered so. They believe that all who live and die protesting against the truths revealed by our Lord, which they could have known by using ordinary diligence, and who live disobeying His commandments, are lost. From this category are excluded: 1st. All baptized children who die before they embrace error and are free from other sins. 2nd. All baptized adults, who are in good faith, and free from mortal sin, and who believe in the principal doctrines of Christianity, but through no negligence, indifference, or malice, had not sufficient means of knowing the whole truth, which they would have embraced could they have discovered it. These though apparently attached to some sect, in reality belong to the soul of the true church; but persons who through human respect and worldly motives do not embrace the true church are not of this number. Many belong merely to the body of the Catholic Church and are counted as members, but who do not belong to its soul. To belong to the soul of the Church one must be, besides being baptized, free from mortal sin, believe implicitly at least all the doctrines of Christ. When

occasions present themselves we exhort all Christians to make an act of faith in all the revealed truths of the Bible, in the meaning intended by the Holy Spirit, and not in the false sense of erring man, and to pray in the language of the apostles, "Lord increase our faith" (Luke xvii. 5).

Obj.—As there are many roads leading to a city so there are many roads leading to heaven.

A.—There are many roads leading by a city also, and cross roads leading to many places besides. "The road to heaven is one straight and narrow, and few there are that find it" (Matt. vii. 14). "To enter heaven we must keep the commandments said our Lord," (Matt xix. 17). This makes the road so narrow.

Q.—What is the meaning of councils?

A.—General or partial assemblies of Bishops for the remedying of abuses, settling disputes, defining matters of faith brought recently into dispute. Bishops are placed by the Holy Ghost as overseers to feed the Church of God (Acts xx. 28), and also to watch over perverse men who try to introduce false doctrines into the Church. "I know that after my departure, ravening wolves will enter in among you, not sparing the flock" (Acts xx. 29.)

General councils alone with the Pope at their head are infallible in their decrees; particular councils of Bishops are not.

Christ would not have said to his Apostles, He that heareth you heareth me, and he that despiseth you despiseth me" (Luke x. 16), if the pastors of the church as a body, could lead the people into error.

Again St. Paul in his epistle to the Hebrews, chap. viii. 17, says, "Obey your Prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief," etc., etc.,

Councils cannot invent any new doctrine; they only can define what was the belief of the Church from the beginning, and define it as a dogma of Catholic faith, to be explicitly believed. They make however new decrees of discipline according to the exigencies of the times.

Councils are held by denominations outside the Catholic Church, but their decrees are not considered even by themselves irreformable or binding in conscience.

Q.—What is meant by the Infallibility of the Pope?

A.—It means that the Roman Pontiff when he speaks *ex cathedra*, that is when in discharge of the office of Pastor and Doctor of all Christians by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that

infallibility with which the divine Redeemer willed that this Church should be endowed for defining doctrines regarding faith and morals: and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the church.

In every well ordered society or government there must be a final Tribunal at which all disputes must be settled. It is meet that in the Church of God there should be such a tribunal. Now as the teaching Church, that is the Bishops of the Church conjoined to the Pope as their head form an infallible council, so the Pope as head of the Church must enjoy that infallibility, but only in certain cases when exercising his prerogatives as universal doctor and teacher. That infallibility Christ has conferred on Peter and his successors for the proper direction of His Church. The words of Christ to Peter are: "And I say to thee, thou art rock, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18, and Luke xxii. 32). "But I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren." The Pope is not impeachable, he can commit sin sin like other people, nor is he infallible in his private capacity, in his discourses or in his governments.

Q.—What is the meaning of Papal Supremacy?

A.—It means that the Pope as successor of St. Peter, who was made head of the Church by Christ Himself, is supreme Bishop of all the other Catholic Bishops of the Church. Christ expressly said to Peter, "Thou art a rock and upon this rock I will build my Church" (Matt. xvi. 12). Again, "Feed my lambs, feed my sheep" (John. xxi. 15, etc.) The lambs are the people, and the sheep the pastors. If St. Peter were not made superior to the other apostles he would not have received from Christ the keys of the kingdom of heaven. Keys denote the master. Feeding the people and the pastors denotes one superior in authority. Feeding here means governing and directing.

Q.—Is not the Pope only a Bishop?

A.—The Pope is Bishop by ordination, but a universal Bishop respecting jurisdiction.

Q.—What means the Hierarchy of the Church?

A.—It means its sacred government, and is composed of, 1st, the Pope as head, and general governor under Christ of the whole Church.—2nd. under him, Patriarchs or Primates who preside over the councils of Archbishops and Bishops of a nation or country.—3rd. The Archbishops who preside over the deliberations of the Bishops of a province in a certain country or nation.—4th. Bishops who preside over a diocese or district in the Archiepiscopate.—5th. Priests who preside over parishes or missions in the diocese.—6th.

Deacons, Subdeacons and other ministers who assist the priest. This is considered the most perfect organization on earth for the maintenance of the true faith, handed down from the apostles, and the upholding of ecclesiastical discipline.

Q.—Who are the Cardinals?

A.—They are a body of men composed of Bishops, Priests and Deacons. Their duties are: First, to elect the Pope, second to assist him in the general government of the Church. Cardinals are parish Priests of Rome, taking their titles from the most ancient churches. There are also seven Cardinal Deacons attached to Roman Churches; these from the very beginning concurred with the priests to elect the Popes, and continue to do so still, though Archbishops and Bishops outside of Rome are frequently named by the Pope, first, parish priests of those churches and then Cardinals.

They form twelve congregations or committees to advise the Pope in the principal matters connected with the government of the Church.—1st, and most important is to advise the Pope on the appointment of Patriarchs, Archbishops and Bishops. —2nd, To revise writings on religious subjects, and to see that no error slips into the composition of Catholic authors; also to condemn anti-Christian works, and that no ecclesiastic holding heretical opinions shall retain office in the Church.—3rd.

A congregation for revising the decrees of particular councils.—4th. The supervision of all matters connected with the religious orders.—5th. For the direction and supervision of the affairs of the churches of the oriental rite. There are congregations and committees to report on Sacred rites, ceremonies, indulgences, and relics; examination of candidates for the Episcopacy, etc.

Q.—How are the Popes elected?

A.—After the death of the Pope, nine days are given to perform the obsequies. Then the Cardinals are called together and locked up. In latter times the Quirinal Palace was used, where temporary accommodation is prepared for them, with a chapel for each Cardinal, who celebrates mass every morning, a bed-room, a small sitting-room together with rooms for his chaplain and domestic. Physicians also attend when necessary.

These Cardinals are shut out from all intercourse with the outside world until the Pope is elected. They take an oath when entering on the Sacred Gospels to vote only for the most fitting candidate in their opinion to govern the Church. After mass every morning they assemble to deliberate, when a ballot is taken—two-thirds vote is necessary, consequently the balloting may continue for many days, often months. When any one gets the two-third vote, his consent is first asked to assume the Pontificate. If he absolutely

refuses, the balloting is continued. If he consent and be one of the Cardinals in the conclave he is named at once from the balcony of the palace, which is watched with intense anxiety by the people ; if he does not belong to the Consistory, many days may be passed in finding the Pope, and announcing to him his election, etc.

Q.—Why do not Catholics attend Protestant meetings and revivals ?

A.—Because Catholics firmly believe that in their church is the true worship of God, and they disbelieve the Protestant doctrines propounded at their meetings, and consequently they do not wish to participate in religious services in which they do not believe. It would be hypocrisy to do so.

Q.—Why do Catholics hold so strongly to tradition ?

A.—Because the Holy Scripture orders them to do so. St. Paul says, "stand fast" and hold the traditions you have learned, whether by word or by our epistle; (2 Thess. ii. 14), "and we charge you brethren in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition they have received of us." Not however every tradition but such as are handed down from the apostolic times, through the constant teaching and councils of the Church and the ap-

proved writings of the Holy Fathers. Protestants themselves believe in many traditions; 1st, In the keeping of the Sunday, not the Sabbath, but the first day of the week. 2nd, The eating of blood though forbidden in the first council of Jerusalem (Acts xv. 29). That you abstain from things sacrificed to idols and from blood. All that Christ and his apostles said and did have not been recorded; were they the world would not contain all the books that should be written. (John 17-25).

Q.—What do the Catholics worship?

A.—God alone, one God in three Divine persons.

God the Father, God the Son, and God the Holy Ghost. Three distinct persons having from eternity the same divine nature, but one God-head only. It would be damnable sin of idolatry to give to any creature even to the mother of God, the sovereign worship due to God alone.

When we say, his worship the Mayor, or her most excellent majesty the Queen, we do not mean sovereign worship, or most excellent majesty such as we attribute to God. There are endearing expressions applied by mothers to their children such as, "my life," "my hope," "my all," etc.; when such expressions are used towards the blessed virgin they are understood in their restricted sense as expressions of the love of children to their parents and *vice versa*.

Words have conventional meanings, extended or restricted by usage.

Q.—Do Catholics worship the Virgin Mary and the Saints?

A.—No. They pay divine worship only to God. They reverence the Saints as friends of God, and highly honoured by Him. "But to me thy friends, O God! are made exceedingly honourable; their principality is exceedingly strengthened" (Psalm cxxxviii. 17) and our Lord himself says "the glory which thou hast given to me I have given to them," (St. John xvii. 22).

Q.—Was not the Virgin Mary a mere ordinary woman?

A.—By no means; She was not an ordinary woman of whom the Scripture says, "that all nations shall call her blessed" (Luke i. 48). She alone is called, and is in reality the mother of Jesus Christ the Son of God" (Luke i. 43). She was no ordinary woman to whom an Archangel was sent from heaven and addressed in the most honourable title of "full of grace," whom the Son of God obeyed and loved above all other women, as every good son will love his own mother. In fine God's mother is no ordinary woman.

Q.—Do not the Catholics give her too much honour.

A.—They would if they adored her, or confided

in her more than in Christ their only Redeemer; but when they only beg of her to pray to her Son for them and treat her as a mere creature, yet the most favoured, they do not honour her too much.

One embrace or act of obedience from her infant son did her more honor, and pleased her more, than the honor paid her by all the angels of heaven or men on earth. You do not please the Son by dishonouring his mother.

Q.—What means the Immaculate Conception of the Blessed Virgin?

A.—It means that the Blessed Virgin, when her soul and body were first joined and united was preserved from the sin which all the other children of Adam inherit. This was done by a singular grace and privilege of an omnipotent God, in virtue of the merits of Christ, who for His own honour and glory, saved in advance from sin his future dear mother.

Q.—Is there Scripture for this?

A.—In Genesis iii. 15. "I will put enmities between thee and the woman, and thy seed and her seed, and she will crush thy head, and thou shalt lie in wait for her heel.

Now the enmities would not be complete if the mother of God would be stained by original sin.

Q.—Do Catholics worship images of Christ and His saints.

A.—No, but they cherish and honour them as representatives and memorials. All civilized people cherish and honour momentoes of their dearest friends, such as busts, pictures, and photographs, etc. To dishonour or spit upon the pictures of royalty, or the flag of a nation would be considered a grevious insult to the sovereign or country. God himself ordered images to be made (Num. xxi. 8.) And the Lord said to Moses, "make a brazen serpent and set it up for a sign, whosoever being struck shall look on it shall live." He also ordered cherubims to be made and placed around the ark of the covenant.

In catholic countries images of Christ crucified, and of His Blessed Mother and Saints are erected in churches, on the highways and mountains as an open Bible to remind the people of the love of Christ and His saints for us, and to urge us to love them and imitate their example. Pictures and images tend to raise the mind to think more earnestly on the original or person represented; hence the picture of Christ crucified in churches and private houses. How culpable people are to have lascivious pictures in their houses to inflame the evil thoughts of poor weak mortals. Those who incite others to sin are agents of the devil, who uses them to destroy souls for whom Christ died. "Woe to those who give such scandals" (Matt. xviii. 7).

In Protestant countries a different order is followed, we find statues of Patriots, Generals, and Poets adorn the highways. Which custom tends most to raise our thoughts to heaven?

In the House of Lords and Commons in England, and also in the Parliament of Canada, members bend the knee or bow the head in passing the throne as an act of loyalty and reverence towards the authority or sovereign who sits, or is supposed to sit there. There is a great difference between the adoration due to God, and the reverence due to his servants. It would be a damnable idolatory to adore any but God; but to pay the reverence of bowing to sacred images is not idolatry. We bow every day to our friends in the streets, but don't adore them. To respect the sacred Scriptures because the letters in it represent God's word, to kiss pictures of St. Peter, St. Paul, etc., are acts of reverence to God or to His Saints. Would it be idolatry in a mother to kiss the picture of her darling child whom she knows to be in heaven? The Emperor Leo, the image breaker, asked St. Stephen, Bishop and Martyr, whether he believed that men trampled on Christ by trampling on His image. "God forbid," said the martyr. Then taking a piece of money in his hand, he asked "what treatment he should deserve who should stamp upon that image of the Emperor. The assembly cried out that he

ought to be severely punished. "Is it then," said the Saint, "so great a crime to insult the image of an emperor of the earth, and none to cast into the fire that of the King of heaven?"

Some days after the Emperor commanded that he should be scourged to death. Certain courtiers stirred up a mob of impious wretches, who running to the prison seized the martyr, dragged him through the streets of the city with his feet tied with cords, and many struck him with stones and staves, till one dispatched him by dashing out his brains with a club.

Q.—Does it not insult Christ our only Mediator to pray to the Saints?

A.—Christ is our only great and Primary Mediator with the Father, but secondary mediators or intercessors offer no insult to Christ; when we pray for one another we are secondary mediators, or intercessors. If Catholics pray to the saints for mercy and salvation expecting them directly from them, then it would be an insult to Christ, but they do not; they only ask the saints to pray to Christ for them, considering the prayers of the glorified saints in heaven to be more powerful than those of sinners on earth. St. Paul recommended himself to the prayers of his brethren, the Christians. And writing to the Philippians he says, 1st chap. 19th verse, "I know that this will turn to my salvation through your prayer and the

supply of the Spirit of Jesus Christ." St. Stephen, first martyr, prayed for his persecutors, that is mediated for their pardon. This privilege of mediation is not lost by death, because it proceeds from love, and love does not die. Faith and hope will pass away with earth; but love enters into the portals of heaven, nay, even descends into hell. The rich man died and was buried in hell, he loved even there his brothers, and prayed Abraham to send Lazarus to warn them of the punishment awaiting their crimes if they did not repent, (Luke xvi.) Christ has said, in heaven the just shall be as angels of God (Mark xii. 25). And the angels pray and intercede for us (Zach. i. 12). Prayers of the saints are offered up before the throne of God in heaven (Apoc. v. 8): "Four and twenty ancients fell down before the Lamb having every one of them harps, and golden vials full of odours, which are the prayers of the saints."

Q.—How can the saints who are so far away in heaven hear our prayers?

A.—Heaven is not far away, it is where God is, and "God is nigh unto us" (Phil. iv. 5.) The saints in heaven see God and know him as they are known. God hears and sees us and the angels and saints in heaven can know the mind of God, and through it know what passes on earth as far as God permits. In heaven we shall see

God face to face. "Now I know in part, but then I shall know even as I am known" (1 Cor. xiii. 12, and 2 Cor. iii. 18). The angels rejoice upon the conversion of a sinner, though this conversion may be deep in the sinners heart, not expressed in words. There shall be joy before the angels of God upon one sinner doing penance (Luke xv. 10).

Q.—Does not the Catholic Church suppress the second commandment? "Thou shalt not make unto thyself any graven thing or image."

A.—No. All agree, both Protestant and Catholic, that the commandments are ten in number, but they don't agree in the division of them. The Catholics divide the commandments according to the sense or object of each, for instance the first commandment concerns the worship of God; of this commandment the Protestants make two, the Catholics only one. The second forbids to profane the holy name of God, etc.; this the Protestants say is the third, the Catholics hold that it is the second. Respecting the division of the other commandments, Protestants agree with the Catholics up to the ninth and tenth, and of them the Protestants make only one—the prohibition of coveting the neighbor's house, ox, ass, and wife. Of these commandments the Catholics make two, because the coveting of a wife is a different object from the coveting of

a house, an ox, an ass, for Christ has said "the coveting of thy neighbour's wife is equal to adultery" (Matt. v. 28). In the Book of Deuteronomy 5th chap., where the commandments are again enumerated, the coveting of the wife is put before the coveting of the house, the ox, and the ass. The Protestants by making one commandment of our ninth and tenth, falsely make the coveting of the wife, the house, the ox, and ass, the same or equal sin. The Catholics therefore do not suppress the second commandment, but truly say, that it is comprised in the first, namely, "Thou shalt not have strange Gods before me, thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or on the earth beneath, nor of those things that are in the waters under the earth," etc. Here it is evident that the worship of the true God is intended and the worship of false gods prohibited, and the making of images for the purpose of adoration. The mere making of an image is not here forbidden, otherwise all sculptors and painters could not practice their arts, and the image of the sovereign could not be stamped on the coins of the realm. The Queen of England has a remarkable devotion to her late husband, and takes great pleasure in exhibiting him to the love and veneration of her English subjects. When his statue is unveiled, the people

uncover their heads to express their esteem, and give loud hurrahs. It is not to the marble or bronze the honour is given, but to the Prince and the Queen. Are religious people to be blamed and called idolators when they express their esteem for Christ and His saints, by an occasional bow of the head?

Q.—What is the meaning of the "communion of Saints," which we profess in the Apostles' Creed?

A.—It means a common union, such as exists in firms and companies on earth, by which members of the same body partake of earnings and advantages of the body. Christ is the head of all good Christians, and as the root and body of the vine give life and fecundity to the branches, so Christ gives grace and mercy to His true followers (John xv. 4). All true Christians in like manner communicate to each other a share of their merits and prayers, so we being many are one body in Christ, and every one members one of another (Rom. xii. 5). Christians in the state of mortal sin, and excommunicated persons, are dead members, and do not communicate in its good works and prayers, though they can obtain the grace of repentance through the merits of Christ and the prayers of the Church.

Q.—Do Catholics worship or pray to relics of the Saints?

A.—No. But they hold them in reverence as

belonging to the Saints. Protestants have their relics; in the Tower of London we find relics of Kings, Queens, etc. At Washington, many things used by General Washington, such as his clothes, kitchen utensils, etc., are preserved with great care.

Q.—Do we read in the Bible anything about relics?

A.—Yes, we read that miracles were wrought by their touch. The cloak of the Prophet Elias in the hands of Eliseus divided the waters of the Jordan (4 Kings ii. 13), and the bones of the same prophet raised from the dead a man that was thrown into the Saint's sepulchre (4 Kings xiii. 21). The handkerchief and apron that touched the body of the great St. Paul the Apostle, cured the sick and drove away evil spirits (Acts xix. 12). The hem of the garment of Christ cured the poor woman (Matt. ix. 20). The Bethesda or washing pool at Jerusalem when stirred by an angel cured the first diseased person that was thrown into it. The arm of the Lord is not shortened, and miracles have not ceased amongst his own true followers and believers. Had we now amongst us any of those sacred relics of the Apostles, we do not doubt that all who believe in Christ and his Holy word, would reverence them with great devotion and respect. The cross upon which our Lord suffered, and which was stained with His blood, ..ained, as a load-stone does attraction, virtue in

a higher degree than did the handkerchief of St. Paul to cure diseases. We have seen with our own eyes miraculous cures effected by the touch of the wood of the real cross of Christ. The shadow of St. Peter cured the sick upon whom it fell (Acts v. 15).

Q.—Are the religious orders such as Jesuits, Dominicans, Franciscans, Nuns and Sisters of Charity, sects or divisions in the Church?

A.—No. They are certain companies to perform peculiar offices in the vineyard of our Lord; all believing the entire doctrines of the Church, and subject to the Pope as its head, and to the Bishops of the Dioceses in which they live in the exercise of their ministry amongst the people. As there are in countries corporations for certain purposes, such as railroad, steamship, insurance, and others, so there are various orders in the church of God, for peculiar offices or duties, such as superintending colleges, giving missions, attending hospitals, writing books, etc. The early Christians had all things in common (Acts ii. 44). So have our religious orders at the present day. If some have fallen from their high state so did Judas. The apostles are not to be despised on account of one apostate.

Q.—Why do Monks and Nuns make vows?

A.—Because a vow is an act of religion to God; the persons binding themselves by vows to the

service of God are more acceptable in His sight than others. "Offer to God the sacrifice of praise; and pay thy vows to the most High" (Ps. xlix. 14). Those who live holily in religious orders, with the vows of chastity, poverty and obedience, follow Christ more strictly than any others. He was pure, He was chaste and obedient unto death. St. Bernard says of those who live in religious orders: "They live more purely, fall less frequently, rise sooner, walk with greater precaution, are refreshed more frequently with heavenly comforts, repose with greater security, die with greater confidence, are sooner purified, and are more gloriously recompensed."

Q.—What do Catholics believe respecting good works? Do they think fasting, prayer, alms, and mortifications will save them independent of the merits of Jesus Christ?

A.—The Catholics believe no such thing. They believe that good works being the effects of the grace of God operating in their souls, are meritorious when joined with the merits of Christ, for atoning for their sins. St. Peter tells the Christians "to labour the more that by good works you may make sure of your calling and election" (2 Pet. i. 10). Christ on the last day will reward the good and punish the wicked according as their works are good or evil. "Come ye blessed of my Father," etc. (St. Matt. xxv. 34), and also, "depart

from me ye cursed into everlasting fire" (St. Matt. xxv. 41). See also St. James 2nd, 17th and following verses: "Faith without good works is dead, and what is dead profiteth nothing."

Q.—Have miracles ceased in the Church?

A.—No; for Christ has said (John xiv. 12), "Amen, amen, I say to you, he that believeth in me, the works that I do he also shall do; and greater than these shall he do." Remark the word *believers*, not only apostles but believers. *Miracles* not mentioned in the Bible are not objects of Divine faith. Authenticated miracles of the present day are believed upon the testimony of respectable witnesses. It would be folly and temerity to reject them all.

Q.—Do Catholics place any faith in holy wells and fountains?

A.—They hold these in reverence which God has by evident miracles blessed with curative powers. He did so in the case of the pool of Bethesda. "And an angel of the Lord descended at certain times into the pond and the water was moved, and he that went down first into the pond after the motion of the water was made whole of whatever infirmity he lay under" (John v. 4). The arm of God is not shortened and He is with his Church to the end of the world; and can attach His graces to whatever objects He pleases. He has imparted curative powers to the herbs and

minerals of the earth, so can He do with anything else. But faith and hope are necessary to obtain miraculous cures, so that God is the ultimate source of all graces and mercies. Witness the wonderful cures at the fountain of Our Lady of Lourdes which no sane man can deny. Some Protestants bring water from the river Jordan in which Christ was baptized, and they hold it in reverence.

Q.—What belief do Catholics hold concerning purgatory?

A.—That it is a place or state of punishment, in which persons who have not fully satisfied the justice of God on account of their sins committed during life suffer for a time before entering into heaven. Purgatory is the Limbo or third place spoken of by St. Peter (1 Peter iii. 19). When the souls of the just were detained and to whom Christ went to preach again. "Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into *prison*" (Matt. v. 25); and St. Paul says, "That the good works of every man will be tried of what sort they are, etc., etc," and the man himself shall be saved yet so as by fire (1 Cor. iii. 15).

And the second Book of Machabees says that it is a holy and wholesome thought to pray for the

dead that they may be loosed from their sins." This book is not allowed by Protestants to be cannonical, but even taking it as a history it proves that the Jews offered sacrifices for the dead and were not reproved for these practices by Christ. Few pass out of this world so very pure as to enter at once into the beatific vision of God; the very wicked go to hell and the very good go to heaven, but tepid Christians go to Purgatory. The Catholic therefore believes that the family of Christ as members of His mystic body, is composed of the saints reigning in heaven, the true Christians obeying his laws on earth, and the souls in Purgatory; all can assist each other by their prayers and merits. It is want of due appreciation of the infinite sanctity of God, and the purity of those who shall enter into His glory—to suppose for instance that there is only one step for the criminal from the gallows into heaven. There is an example of the thief on the cross, one that none may despair, and only one that all may fear."

Q.—Why do Catholics fast?

A.—To imitate Christ the true model of all Christians. He fasted to show us an example; the Apostles fasted and prayed when they were about to perform any great action, such as the ordaining of their assistants and successors (Acts xiii. 2). "And as they were ministering to the Lord, and *fasting*, the Holy Ghost said to them: separate me

Saul and Barnabas for the work whereunto I have taken them." In many places of Sacred Scriptures we are counseled to fast (Matt. xvii. 20). "But this kind of spirit is not cast out but by prayer and fasting." Fasting subdues the flesh and brings it under subjection, and takes away the stimulant of revolt (Rom. viii. 13). "For if you live according to the flesh you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live."

Q.—Why do not Catholics eat meat on Fridays?

A.—Christ predicted, when he would be taken away from His disciples they would fast (Matt. ix. 15). "But the days will come when the bridegroom shall be taken away from them, and then they shall fast." So Friday being the day on which He died, it is meet that His followers should mortify themselves by abstaining from the most nutritious food? Since He suffered death for our sins on a Friday, we should mortify the flesh for them also on that day. It is a custom dated back to the earliest days of the world, that on the anniversary of the father's death children fasted; nothing is more agreeable to affection and love of departed friends than such a remembrance.

Q.—Did not Christ say, "It is not that which goeth into the mouth that defileth a man."

A.—That is true. It was not the apple that de-

filed the soul of Adam, but his disobedience in eating it.

Q.—What is the meaning of rosaries or beads?

A.—They are a mode of reckoning prayers, but yet on account of their use are blessed and held in veneration as reminders of the mysteries of the love and sufferings of Jesus Christ commemorated by the prayers counted on them.

Q.—What are scapulars?

A.—They are badges worn in honour of Jesus Christ and the Blessed Virgin. There are various orders in the world—the Garter, Golden-fleece, Bath, etc. Knights invested in these orders wear a badge to remind them of their more dutiful loyalty to the sovereign; so there are scapulars worn by persons who join confraternities who oblige themselves to perform certain prayers and duties in honour of God and the saints, promising more strict fidelity in obeying the commands of their Divine Master, and perform works of charity and mercy.

Q.—Why do Catholics frequently make the sign of the cross.

A.—Because with St. Paul they glory in the cross of our Lord Jesus Christ (Gal. vi. 14). In forming that holy sign they profess their belief in the Blessed Trinity by saying, In the name of the Father and of the Son and of the Holy Ghost. In the beginning of all important undertakings as

well as at the termination, the sign of the cross is invariably made to show that all our hopes depend on the Adorable Trinity, and upon the merits of Jesus Christ who died on the cross. Making the sign of the cross commenced in the earliest age of the church. Tertullian, a Father of the second century, writes that "the Christians formed the sign of the cross on their foreheads when they came in or went out, at meals and before going to rest. The cross is the glory and the ensign on our churches, on the crowns of sovereigns and on the flags of Christian States. Hence we have the cross of St. George, St. Andrew's, etc.

Some Christians have a prejudice against the symbol of salvation, but without valid reason. A weather-cock symbolises change.

Q.—Why do Catholics have their children baptized? Did not Christ say to His apostles "Go and teach and then baptize," but children are incapable of being taught, consequently, they are not capable of being baptized?

A.—Christ ordered His apostles to teach; of course such as were capable of being taught, but children who are not capable of instruction should be baptized for the remission of original sin in which we are all alike born. David the prophet says in Psalm l. 7, "And in sin did my mother conceive me." St. Paul emphatically says "We are born children of wrath" (Eph. ii,

3). Sin is remitted in Baptism. St. Peter in his first sermon says (Acts ii. 38): "Do penance and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." And Ananias said to St. Paul when converted on his way to Damascus: "Rise up and be baptized, and wash away thy sins, invoking his name" (Acts xxii. 16).

Q.—Is baptism absolutely necessary to enter the kingdom of God?

A.—Yes. Christ has said so. "Unless a person be born again of water and the Holy Ghost he cannot enter into the kingdom of God." Baptism of desire at least is necessary. A person should wish to perform every thing enjoined by our Lord.

Q.—What become of children who die without baptism?

A.—Of these there has been no revelation in Scripture, but from the texts above quoted, they are excluded from the beatific vision of God, inasmuch as they have not been engrafted on Christ, and made partakers of redemption through Him. And Christ Himself said "Except a person be born again of water and the Holy Ghost he cannot enter the kingdom of heaven" (John iii. 5). Hence the Catholics are so anxious to have their children baptized as soon as possible after birth.

Q.—Will mere pouring the water on the person to be baptized suffice for baptism?

A.—No. The person baptizing must say at the same time, "I baptize you in the name of the Father and of the Son and of the Holy Ghost," and have the intention of doing what Christ intended (Matt. xxviii. 19).

Q.—Is it necessary for the person to be baptized to be put completely under the water?

A.—No. Although this is a valid form; the pouring of the water on the person signifies the washing of his soul from sin, and is the outward sign of the inward grace of the sacrament. St. Peter says "It is not the exterior washing of the body but the internal washing of the conscience that remits sin (1 Peter iii. 21). "Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh but the examination of a good conscience towards God by the resurrection of Jesus Christ."

Q.—What is the meaning of confirmation?

A.—Confirmation is the imparting of the Holy Ghost by the imposition of the hands of the Bishop, and by prayers and anointing the forehead with holy chrism. This sacrament was given by the apostles, and whatever was done by the apostles is continued yet in the church (Acts viii. 14, 15, 16). St. Paul says, "Who also hath sealed us and given the pledge of the Spirit in our

hearts" (2 Cor. i. 22). And also, "Having heard these things they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied" (Acts xix. 5, 6). The graces received from the Holy Ghost in confirmation are seven. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and fortitude, the spirit of knowledge and of godliness; and he shall be filled with the spirit of the fear of the Lord: he shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears" (Isais xi. 2, 3). We know the effects of the descent of the Holy Ghost upon the apostles and early Christians by their being filled with the Spirit of God, and were endowed with fortitude to confess Jesus Christ. In the combat with the enemy of our salvation through life, we frail mortals require all the graces and mercy from God, through Christ and through the sacraments established in his church, to enable us to triumph over the enemies of salvation.

Q.—Why do Catholics confess their sins to the priest?

A.—Because they are ordered to do so by the sacred Scriptures (St. James v. 16). "Confess your sins one to another, and pray for one another

that you may be saved. And if we are told to confess our sins one to another, for greater reason, we should confess to the Priests who have the power from Christ to forgive sins. Our Redeemer on the very day of His resurrection breathed on His apostles and said: "Receive ye the Holy Ghost: whose sins ye forgive they are forgiven" (St. John xx. 22, 23), Now in breathing on them He said: "Receive ye the Holy Ghost," and the purpose for which the Holy Ghost was given was for the remission of sins.

God made use of the same ceremony of breathing in infusing a living soul into the body of Adam. "He breathed on his face the breath of life and he became a living soul" (Genesis ii. 7). It is universally admitted by all Christians that Christ came into the world for the destruction of sin with full power from His eternal Father for this purpose. It was most conformable to His wisdom and mercy to transmit the power of forgiving sins to the ministers who were to continue His Divine work of propagating His gospel. Besides, if the apostles received the power of remitting sins, there was a co-relative obligation on the part of those who wished to have their sins forgiven, that they should confess them. It is one of the most merciful institutions of Christ, yet most repugnant to the pride of man, but pride excludes from the kingdom of heaven. God re-

sists the proud and gives grace to the humble. "If we say that we have no sin we deceive ourselves and the truth is not in us" (John i. 8).

The confession, with the absolution of sins has been the means of the sanctification of the frail followers of Christ, "for we all sin in many things." No sin, however, can be forgiven without true repentance, purpose of amendment, change of life, and a sincere desire to make satisfaction for past sins. It is a calumny to accuse the priest of forgiving sin for money—on occasion of confession he can take no money. When money is offered to a priest on the occasion of baptisms, performing marriages, or celebrating mass, the money is not the price of sacraments, which are beyond all price, but a contributing towards his support, as a collection is taken up in a Protestant Church, not to pay for the sermon, but for the support of the ministers of the church, or some other charitable object.

Christ has given to the pastors of His Church "the ministry of reconciliation" (2 Cor. v. 18, 19, 20). They are also called "the dispensers of the mysteries of God" (1 Cor. iv. 1). "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God." But this ministry of reconciliation is for the benefit of sinners who wish to become reconciled to God, and Christ has said to those ministers "Whatso-

ever you shall loose on earth shall be loosed in heaven" (Matt. xviii. 18). This ministry is most consoling for the repentant sinner, for there is a natural yearning in the heart of man when he sincerely repents, to confess his sins.

At the hour of death how many Protestants have called for the ministrations of the Catholic Priests. We do not hear of a Catholic calling for a Protestant minister to assist him in his passage to eternity.

The secret of the confession can never be violated, hence the people have the most unbounded confidence in declaring their sins in confession, and finding a remedy for them. Some bad priests have been dismissed from the church, but none through the mercy of God have revealed sins heard in confession.

Q.—Can the priest, as man, by his own power, forgive sins?

A.—No. This power is delegated from Christ, and this forgiveness of sins must be ultimately ratified in heaven, because Christ has said, "Whatsoever you shall loose on earth shall be loosed in *heaven*." (Matt. xviii. 18), always supposing the proper dispositions of true repentance on the part of the penitent. There are two tribunals, one on earth, and the other in heaven. The heavenly tribunal must finally pronounce the sentence; were a priest to give absolution to an un-

worthy penitent this absolution would not be ratified in heaven. The priest who gives absolution must be rightly ordained and commissioned by the Pope or bishop to hear confessions and absolve.

Q.—Does not this confession encourage the sinner to commit more crimes?

A.—No. Any penitent who goes to confession with this intention has no contrition for his sins, and every Catholic child knows that he cannot receive forgiveness of the sins confessed without contrition. Many Catholics unfortunately keep away from confession through the dread of relapsing into the same sins. An amendment of life is a necessary adjunct of confession.

Q.—Is the confession of sins always absolutely necessary for the forgiveness of sins?

A.—No. God can forgive sins, when, and how he pleases. If a sinner have perfect contrition, but had not an opportunity of confession, such as in shipwrecks or sudden deaths, then his sins will be forgiven him; but if he despises the Sacrament of penance, instituted by Christ, or is too proud to submit to it, he will not obtain the pardon of his sins, because he has no true contrition.

Q.—Are there any exceptions to the law of Confession?

A.—No, whenever it is possible. The Pope,

Bishops, Priests, as well as other Catholics are bound by the law of confession. They approach the tribunal of penance with a spirit of faith, which tells them that it is a Divine institution, and the priest or confessor is the official judge who acts on the part of Christ, whose absolution is Christ's, as baptism is Christ's, though a man administers it. The clergy make as much preparation for confession as the ordinary people do, and perform their penance exactly.

Q.—But, do we not read in Scripture, who can forgive sins but God alone? (Luke v. 21.)

A.—Yes, but who said it? The Scribes and Pharisees. When Jesus said to the man sick of the palsy: "Son be of good heart thy sins are forgiven thee," some of the Scribes, whose example you do not wish to follow, said within themselves, He blasphemeth; who can forgive sins but God alone. Then our Lord Jesus seeing their thoughts said, "Why do you think evil in your hearts," and cured the paralytic to prove that the Son of Man, that is Christ, as man, had the power to forgive sins (Matt. ix. 6, Luke v. 21.)

Q.—Can a priest forgive the sins of any one he pleases?

A.—No. The penitent must always bring to the tribunal of penance true contrition, sincere confession, and condign satisfaction. If the priest knowingly pronounces absolution on an insincere

penitent he as well as the hypocritical penitent commits the grievous sin of sacrilege.

Q.—Is it not blaspheming to say that a man can forgive sins?

A.—It would, if the person saying so, meant that man by his own innate power forgave the sins, but if he mean that man as minister of God, in his name, and by his delegation, forgives sins, then indeed there would be no blasphemy. Sin is committed against God, and God must ultimately forgive the sin.

Q.—Then the Catholic mode of obtaining forgiveness of sin is much more difficult than the Protestant mode, which is confessing to God alone?

A.—Yes. But confessing to God alone is only a disguised way of confessing to one-self, who too easily pardons. God knows the sin already. Catholics confess to God also, but in the hearing of the priest who acts in God's name. St. Paul says, "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (1 Cor. iv. 1).

Q.—But do we not read, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all iniquity?" (1 *James* i. 9.)

A.—We do. But we do not read, "If we confess our sins to *God alone*, he is faithful and just to forgive us," but simply if we confess.

Q.—Did the first Christians confess their sins?

A.—Yes. "Many who believed came confessing and showing their deeds, magic, and reading bad books" (Acts xix).

Q.—Was confession continued to be practised in the Church?

A.—Yes. If it were not of divine institution the practice is so repugnant to the pride of human nature that no Pope nor Bishop could have introduced it.

Q.—But was it not introduced by the council of Lateran?

A.—No. But the council of Lateran made confession obligatory at least once a year.

Q.—Is not confession practised in some Protestant churches?

A.—There is a kind of confession or telling experiences in the Methodist Church. The Ritualists are trying to introduce it into the Church of England, which creates much disturbance, such as would have happened in the Catholic Church were a Pope or Bishop to try to introduce it into it for the first time.

Q.—Do the married clergy of the Catholic Greek Church hear confessions?

A.—The people have a great repugnance to confess to a married priest, but as there is a vast number of monasteries of Friars or unmarried clergy in that Church, the people most frequently address themselves to them for confession.

Confession is one of the most merciful of God's institutions where justice and mercy meet. We received many persons into the Catholic Church, both in health and in sickness, and we have found that it was the desire to confess their sins and to obtain absolution for them before appearing at the tribunal of God in the next life, that induced the majority of them to become Catholics. The English Church minister exhorts the dying person to confess if he has anything weighty to disturb his conscience, and he pronounces the very words of absolution, still retained in his book of Common Prayer, condensed from our Ritual. Even where there is an uncertainty of obtaining pardon, yet in cases of doubt, and in the last moments of life, a prudent person would have recourse to confession.

Q.—What is the meaning of Indulgences ?

A.—An Indulgence does not mean forgiveness of sins, nor permission to commit sin, nor not to pay one's honest debts, but it means the remission of Canonical penances or other temporary punishments due to sin when the guilt of it has already been forgiven by the sacrament of penance. A magistrate often commutes imprisonment into a fine ; so in the Catholic Church fasting and other penitential work are sometimes commuted into alms, and other good works.

Obj.—Protestants say that when the sin is forgiven there is no temporal punishment due.

A.—They do not hold this in practice. If a man be forgiven the crime of stealing or wounding, the obligation is not usually remitted of making restitution or paying the doctor's bill or the like. God acts thus; though the sin of Adam was forgiven, he had still to suffer temporal death, and many other miseries. King David was punished for his crime by the death of his son, though he was assured by the prophet Nathan that his sins were forgiven (2 Kings xii. 13). Notwithstanding that Christ died on the cross for all mankind, yet even the just suffered temporal losses, sickness, death and the like, as punishments for their sins though forgiven. St. Paul says, "that he made up in his flesh that which was wanting in the sufferings of Christ" (Colossians i. 24).

Q.—By what authority does the Church grant Indulgences?

A.—By the authority of Christ himself (St. Matt. xvi. 19). "And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven." Binding and loosing is remitting or not remitting whatever will exclude from the kingdom of heaven, but sin and its punishment alone exclude from the kingdom of heaven. The Church exercised this power when St. Paul granted an Indulgence to the incestuous Corinth-

ian (2 Cor. x.), forgiving, as he says, "in the person of Christ," the penitent, on account of his extraordinary grief. There must be a just and proper cause for granting these indulgences. The penitent must perform many acts of reparation; and the sin must be always forgiven by a hearty and true repentance before an indulgence can be gained.

Q.—What is the Mass?

A.—It is the same offering Jesus Christ made of Himself to His eternal Father, when after His Last Supper He took bread and blessed and broke it, and said: "This is my body which is given for you: do this for a commemoration of me" (Luke xxii. 19), and taking the chalice He said: "This is my blood of the New Testament which is shed for many for the remission of sins" (Protestant Translation, Matt. xxvi. 28). Christ says that He changed bread into His body, and that it was given for the redemption of the world, and He changed wine into his blood which is also shed for the remission of sins. Now, the body that was given and the blood that was shed for the remission of sins, were the real body and blood of Christ that were miraculously there and then offered to His eternal Father. This is the unbloody sacrifice called the Mass; a true, real, propitiatory sacrifice, anticipating the bloody sacrifice which he offered of Himself on the cross.

He told his disciples, "Do this in remembrance of me," and the priest at the altar does what Christ ordered to be done. He also takes bread in the name and by the commission of Jesus Christ, blesses it and pronounces the word of consecration over it; likewise he takes the chalice and does what Jesus Christ did. The separate consecration of the bread and the wine into the body and blood of Christ makes the sacrificial act. Christ at His Last Supper exercised his priestly office of Melchisedech, who used bread and wine in sacrifice, and Christ, being a priest of that order, uses also bread and wine, and changes them into His own body and blood, thus making a sacrifice of Himself by an act of His sovereign will, to His eternal Father. He who changed water into wine, multiplied loaves and fishes, raised the dead to life and created the world out of nothing, can change bread into His body and wine into His blood.

This great sacrifice is as a fountain placed on a hill, from which flowed from the beginning of the world all graces for man. "And all drank the same spiritual drink: and they drank of the spiritual rock that followed them; and the rock was Christ" (1 Cor. x. 4). There is no past, present or future in the mind of God; Christ to-day and forever is the cause of salvation to all who obey Him" (Hebrews v. 9).

Q.—Christ was once offered on the cross: why offered every day in the Mass?

A.—Jesus Christ was once offered in a bloody manner, but now that offering is renewed in an unbloody manner that we may have a continual sacrifice to offer to God, and perennial means of grace for ourselves. The prophecy of Malachias must be fulfilled. "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering; for my name is great among the Gentiles saith the Lord of Hosts" (Mal. i. 11). We see therefore, that every grace bestowed upon man from the beginning of the world was through the foreseen merits of Jesus Christ. "For there is no other name whereby we may be saved" (Acts iv. 12).

Obj.—Is it not contrary to common sense to say that bread could be the body of Christ?

A.—Yes. But Catholics do not believe this, but believe that Christ changed bread into his body. Catholics do not adore bread.

Obj.—How could Christ hold His body in his own hands?

A.—How could He multiply loaves and fishes, and grain in the earth, but by His Almighty power. This wonderful action of Christ at His Last Supper far transcends the comprehension of man But the love of God for his creatures, being infinite, induced him to do what finite love cannot

comprehend. A God who would become man and die on a cross for His creatures would descend to incomprehensible depths to gain their love.

Q.—Why are the Mass and Liturgies of the Church performed in Latin?

A.—Many nations retain in their worship the original language in which the Gospel was preached to them by their first apostles or apostolic missionaries. The Greeks retain the old Greek; the Bulgarians, Copts, Armenians, and other Oriental Churches do the same respecting the original language. The Jews perform their services in the old Hebrew. There must be, therefore, very significant reasons for not changing language in the sacred services. The Catholic Church being spread throughout all ages and nations, considered it wise to retain the Latin language in her sacred liturgy. Almost every village in France, Spain, Italy, and Germany, and other places in Europe have their peculiar dialect or *patois*. It would be most inconvenient and almost impossible to adapt the Liturgy to suit all these people; besides it would lessen very much the dignity of worship, as expressions that may be polite in one time and country, would he very vulgar in another; and perhaps lose their signification. We could not use to-day the language spoken in the time of Queen Elizabeth.

The people have their prayer books in their own

language in which are translated the prayers used at mass and in administering the sacraments, and can follow the priest when he celebrates. Priests always preach in the language of the people, and recite other prayers before mass and at different times. The practice was found most convenient, of having an universal language in the Church at the late council at the Vatican, where over 800 bishops and prelates of the church spoke and held their debates in Latin. The Latin language was the language of the learned in which all histories and works of art were written in Europe up to the close of the middle ages, therefore at least, up to that time, the Liturgy of the Church should be in Latin. The Latin language is not an unknown language by any means; all highly educated gentlemen and many ladies in Europe and America know this language. A Catholic is at home in every Catholic Church of the world; he finds in China the same language, vestments of the priests, and ceremonies, as he will find in his own country or in Rome.

Q.—Why does the priest use such strange vestments when he is celebrating?

A.—They are strange, because ancient; they are worn by priests of the Catholic Church in the various countries of the world. By the order of God himself, (Exodus xxix. 5) in the old law the priests wore especially consecrated vestments.

This was to add dignity to the priest, and to the worship of God, and to inspire the people with reverence. Now great monarchs, and we might add, respectable people, have their servants dressed in livery to do honour, not to the servant, but to the master; military men have their livery, and so have the judges and other dignitaries of the state. It is quite becoming that the priests, servants of God, when performing Divine services should wear sacred ornaments to honour their august Master; and also to impress the people with awe and reverence. The vestments which the priest uses at mass, have reference to the garments worn by Christ during his last days of suffering. The alb represents the white garment with which He was clothed at the court of Herod and mocked as a fool (Luke xxiii. 11). The larger outer vestment signifies the seamless garment for which the soldiers cast lots. These are most appropriate, inasmuch as the mass is the commemoration of the sufferings and death of Jesus Christ.

Q.—Why do priests wear a variety of color in their vestments?

A.—It is to mark the festivals. White is used on the joyous festivals of our Lord, and his Blessed Mother, and of the saints and angels. Red on the feasts of the Holy Ghost commemorative of His descent on the Apostles in the form of tongues

of fire, and also on feasts of the apostles and martyrs. Purple, a penitential colour, is used in Lent and Advent. Green on the ordinary Sundays and Ferias of the year. Green signifies immortality, always fresh. Black, the sign of mourning, is used on Good Friday, the anniversary of the death of our Lord, and at masses for the dead.

A bell is rung occasionally during certain solemn portions of the mass to remind the people to excite a greater fervour and devotion.

Q.—Why are lighted candles used on the altar during mass ?

A.—Light signifies joy, hope, and sacrifice. Lamps were lit by order of God himself, and kept burning in the Temple, (2 Parl. iv. 20). It was the custom in the East to light torches or candles to honour great personages on their visits.

The torchlight processions of modern times are also in this spirit. The candles on the altar signify the light of faith and hope, they also remind us of the darkness which overspread the earth for three hours at the death of Christ, when lights were required. They remind us again of the sacrifice of the mass offered up in the Catacombs under the earth, when the early Christians dare not worship in the light of the sun. Lights are very beautiful ornaments, and are employed to adorn the altar of God together with flowers, "nature's offering."

Q.—Why is incense used in the Church?

A.—Incense was offered to God from the very beginning of worship, "and burnt upon the altar as the Lord had commanded Moses" (Exodus xl. 25). There was an especial altar of incense in the old Law. St. John saw incense offered in heaven, "and the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel" (Apoc. viii. 4). The burning of incense was offered as a sacrifice of sweet odour, and was used in the Catholic Church in the earliest ages. It was taken frem the vision of St. John.

To offer incense to idols was always an act of idolatry. To offer incense to God was always that of worship. Incense is offered to the Blessed Sacrament as an act of worship. David asked that his prayer might ascend to God as incense. "Let my prayer be directed as incense in thy sight, etc." (Psalm cxl. 2).

Q.—Why does the Church make use of so many ceremonies?

A.—"Because every thing is to be done decently and according to orders" (1 Cor. xiv. 40), and St. Paul also giving directions about celebrating the Lord's supper, said, "and the rest I will set in order when I come" (1 Cor. xi. 34). No polite society is without its ceremonies; witness such as are performed at the court of every monarch, at tri-

bunals and in private houses. Ceremonies are manifestations of respect which should be used in divine services.

Q.—Did Christ use ceremonies?

A.—Yes; when he wet clay with his spittle and spread it on the eyes of the blind man and sent him to wash in Siloam (John ix. 6, 7); also when he put his fingers into the ears of the deaf and dumb man, and cured him, "and spitting he touched his tongue" (Mark vii. 33); and when he breathed on his Apostles and said, "receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained" (John xx. 22, 23.)

Q.—Why do Catholics genuflect when they enter their churches?

A.—To adore our Lord Jesus Christ. In the tabernacle of their churches is generally preserved the most Blessed Sacrament or consecrated host for the communion of the sick. All Catholics believe that our Lord Jesus Christ is really present in the Blessed Sacrament, hence they direct their minds to him and genuflect to adore him.

Q.—Why does the priest bless water and sprinkle it on the people before mass on Sundays?

A.—Water can be blessed and sanctified as well as any other creature that God has made (St. Paul, 1 Tim. iv. 4, 5). "For every creature of God is good, and nothing to be rejected that is received

with thanksgiving; for it is sanctified by the Word of God and prayer." The word of God and prayers are used over the water for its consecration, hence it is sprinkled over the people. In the old law Moses sprinkled the altar and the people with the blood of victims, typifying the blood of Christ. So the priest sprinkles the people with holy water. It reminds them of the blood of Jesus Christ by which they are sanctified; and also of baptism when they become children of God.

Q.—Why do Catholics only receive communion under one kind, that is under the form of bread?

A.—Because under that form, Christ has declared that He is whole and entire; body and blood, soul and divinity. "I am the living bread that came down from heaven" (John vi. 51), also verses 52, 59). "If any man eat of this bread he shall live forever, and the bread that I will give is my flesh, for the life of the world. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever." And the Apostles themselves practised this form of communion (Acts ii. 42). "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers." The practice was continued in the primitive Church. Communion of one kind was invariably given to the martyrs.

They were even permitted to carry the consecrated Host about their person to receive it when suddenly arrested. It was also given under one kind to children, and to the sick. However in the year 443 Pope Leo I. issued a precept that all should receive communion under both kinds, but this was to oppose the doctrine of the Manicheans which the Pope dreaded might enter the Church. The Manicheans believed that wine was the product of the devil. It is a matter of discipline to give communion in one kind. The many inconveniences attending the communion under both kinds formed a sufficient reason for dispensing with one, inasmuch as it was not essential. The priests always receive under both kinds, for when Jesus Christ instituted this adorable sacrament He told his apostles to receive the cup, "Drink you all of this," but that command was not given to the faithful in general.

Obj.—But did not Christ say, "except you eat the flesh of the Son of Man and drink his blood you cannot have life in you," therefore you must partake of the cup.

A.—In partaking of the blessed Eucharist, either under the form of bread or under the form of wine, communicants partake of the true body and blood of Christ under each species. It is a miraculous partaking of the body and blood of Christ. It is a mystery above our comprehension.

If Christ says, "this is my body and this is my blood," it is not for us to contradict Him and say that it is not His body and blood.

Q.—What do Catholics mean by the sacred ministry or the Priesthood?

A.—They understand that the eternal Father ordained His Son Jesus Christ to be the great High Priest, to offer sacrifice to Him and to be the cause of the salvation of the world. "So Christ also did not glorify Himself that He might be made a High Priest, but he that said unto Him: Thou art my son, this day I have begotten thee; Thou art a priest forever according to the order of Melchisedeck. And being consummated, he became to all that obey Him the cause of eternal salvation" (Heb. v. 5, 6, 9). But our Lord Jesus Christ selected and ordained twelve apostles, and moreover, seventy-two disciples, and gave the apostles the powers that he received from His Eternal Father. "All power is given to me in heaven and on earth, going therefore teach ye all nations, etc." (Matt. xxviii. 18, 19). "As the Father sent me so I also send you" (John xx. 21). He gave his apostles the commission to transmit their power to their successors; hence they selected, and ordained Matthias in the place of Judas Iscariot (Acts i. 24). They also ordained St. Paul (Acts xiii. 3.) St. Paul ordained Timothy and Titus. "I admonish thee that thou stir up the

grace of God which is in thee by the imposition of my hands" (2 Tim. i. 6). "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting and shouldst ordain priests in every city, as I also appointed thee." (Titus i. 5).

St. Paul himself though miraculously converted, would not assume the Apostleship without regular ordination (Acts xiii. 2, 3), and this also was proclaimed by himself where he said, "How can they preach unless they be sent" (Rom. x. 15), see also (Hebrews v. 4). Christ established His Church as a kingdom and provided for its government by lawfully ordained rulers and ministers. "The Holy Spirit has appointed you Bishops to govern the Church of God which He hath purchased with His own blood" (Acts xx. 28). The Apostolic succesion therefore means that the Pope, bishops, and priests of the present day in the Catholic Church, were ordained by senior bishops, and they by their predecessors in regular succession back to the Apostles, and they were ordained by Christ Himself. This ordination confers on them all power necessary that Christ gave to his Apostles for the salvation of the people. It was not in their individual capacity they received this power, but as a corporate body which was to last to the end of time, for Christ came to save and to transmit the means of salvation to the people of every country,

and of every age; to the Americans as well as to those to whom the Apostles preached in person. Christ has promised to co-operate with his ministers when he emphatically says, "Behold I am with you all days even to the consummation of the world" (Matt. xxviii. 20). Christ operates all good in us, gives grace through His sacraments administered by the bishops and priests of the Church.

Q.—Why do not priests marry?

A.—Because the Holy Scriptures counsel celibacy. Priests want to be free to take greater care of the spiritual interests of their people, and to attend to the sick and dying, often of contagious diseases, etc. St. Paul says, "a man who hath a wife is divided" (1 Cor. vii. 33.) "For I would that all men were as myself, but every one hath his proper gift from God, one after this manner, and another after that." "But I say to the unmarried and to the widows, it is good for them if they so continue even as I" (1 Cor. vii. 7, 8). "But I would have you to be without solicitude, he that is without a wife is solicitous for the things of the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided" (1 Cor. vii. 32, 33).

Q.—Is it possible for men and women to live chastely without being married?

A.—Yes—otherwise it would be impossible for all unmarried men and women, widowers and widows who live in the world without their wives and husbands to live chaste. We find an immense number of this class in the army and navy and in all walks of life living chastely. Secondly, priests from their youth choose this state of celibacy and none are promoted to Holy orders except those who have the gift of chastity from God. Our Lord Jesus Christ says, "All do not receive this word but they to whom it is given" (Matt. xix. 11). Those to whom it appears to be given are chosen to become priests.

Thirdly—Priests by reason of their office attend and anoint the sick in contagious diseases, and like St. Paul choose to live unmarried, that they may more worthily perform the works of God, and take a more lively interest in the salvation of the people. The world would be very low indeed if the love of God did not reign in many souls superior to the love of marriage or creatures. "For I would that all men were even as myself," etc., (St. Paul). In the early church, men who were married were chosen by Christ Himself as Apostles, but we know that they abandoned their wives and left them as widows, and the Deacons were ordained to look after them. "And in those days the number of the disciples increasing there arose a murmuring of the Greeks against

the Hebrews for that their widows were neglected in the daily ministration" (Acts vi. 1). This however is only a point of discipline. In the Greek Church at the present time, priests who have been married, are allowed to be ordained, but are not allowed to marry after their ordination. Those who break their vows and abandon the church are very few indeed, mere exceptions.

Q.—Why are the priests called Fathers.

A.—Because they were so named in the Apostolic times, "For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the Gospel I have begotten you" (1 Cor. iv. 15). "Men, brethren, and fathers, hear ye the account which I now give unto you" (Acts xxii. 1).

Q.—What do the Catholics believe of Christian marriage?

A.—That it is a sacrament instituted by Christ to give grace to the man and wife to lead pure lives in the married state. "This is a great sacrament, but I speak in Christ, and in the church" (Eph. v. 32). It elevates natural love to a supernatural one, and gives grace also to bring up children for heaven. It is an indissoluble contract to end only by the death of one of the parties (Matt. xix. 6). (St. Paul, 1 Cor. vii. 39).

Q.—Why does not the Church permit divorce?

A.—Because Christ has forbidden it, saying

whom "God has joined together let no man put asunder." Christ restored marriage in his new law to its original contract such as it was in the terrestrial paradise.

Q.—But did not Christ permit a man to put away his wife for adultery?

A.—Yes; but he does not say that he can marry another; on the contrary he says that "he who marrieth the woman so put away commits adultery, which he would not do if the woman was released from her husband. St. Paul, who could not preach any doctrine but that of Christ, expressly says, "that a man or woman is bound to his wife or her husband as long as either lives." "A woman is bound by the law as long as her husband liveth, but if her husband die, she is at liberty; let her marry to whom she will, only in the Lord" (1 Cor. vii. 39.)

Q.—Why does not the Catholic Church approve of marriages between Protestants and Catholics?

A.—Because they introduce a subject of great discord between man and wife. Religion is a point upon which people feel very strongly. When the wife goes in one direction and the husband in another, they are generally divided. There is also a subject of constant dispute about the education of their children, and as the Catholic Church aims at peace and good will, it discourages those of different religious creeds to unite in matrimony.

Daily experiences proves the wisdom of the Catholic Church.

Q.—Why do Catholics invariably call for the priest to anoint them when they are dying?

A.—Because in our Bible they are commanded to do so, and they follow word for word the injunction of St. James, "Is any man sick amongst you. Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him" (James v. 14, 15). We see here the advantages of this sacrament. The relieving of the sick person, and if he has been in sins, they are forgiven. Many sick persons are deprived of the use of speech when dying, and cannot confess their sins, but if they have real sorrow for them in their hearts, God forgives them—through the merits of His Son Jesus Christ infused into the soul through this sacrament. If ever the poor sinner requires strength from above it is when the gates of eternity are opening upon him, and here a merciful God steps in to reconcile the sinner on earth before the time of reconciliation has passed. The Church from the very beginning administered this sacrament; the Catholic Church alone retains all the merciful institutions of Jesus Christ; no other church even pretends to it.

Obj.—Was not this anointing only to cure the body, and a mere ceremony that was to be discontinued?

A.—We do not read so in the Bible—for St. James says, "if the sick person be in sin it will be forgiven him," which does not refer to the cure of the body.

Besides the command of St. James is positive: "If there be any sick amongst you." What was ordained for the first Christians ought to be good for the present. This sacrament of anointing was continued in the church from the commencement and in every country.

Q.—Is it anywhere mentioned in Sacred Scriptures that earnest belief in one's own predestination for the kingdom of heaven ensures salvation?

A.—Such a doctrine is nowhere to be found, but the contrary can be seen in many places in the Bible. St. Paul advises the Philippians to work out their salvation with fear and trembling (Phil. ii. 12), which need not be done if salvation were certain, and the Book of Ecclesiastes says, "no man knoweth whether he is worthy of love or hatred (ix. 1). "And if the just man shall scarcely be saved where shall the ungodly and the sinner appear? (1 Peter iv. 18). "Wherefore brethren, labour the more that by good works you may make sure your calling and election" (2 Peter i. 10). "Wherefore he that thinketh him-

self to stand let him take heed lest he fall" (1 Cor. x. 12). We must entertain strong hopes of salvation through the merits of Jesus Christ and keep his commandments. A certainty of salvation, which no man can have, might lead to carelessness and its consequence.

Q.—Has God destined some people for heaven—others for hell?

A.—No. It would be the greatest blasphemy to suppose that a God so infinitely just and merciful could act thus. The most cruel earthly tyrants can torture their enemies, but they cannot create them for torture. God gives to all His creatures means to gain heaven; if they do not use them it is their own fault, not the fault of God. God predestined for heaven those whom he foreknows will freely keep his commandments. It would be unworthy of God to force any man to love and obey him. Hence he endowed him with a free will to obey or not to obey, to love or not to love. It is also a most honourable condition for man to be free and not a forced slave.

Q.—As Christ died and paid the ransom for all mankind will not all be saved no matter what they do?

A.—No—Christ ransomed all; and called them from bondage; but all though ransomed do not accept the call. "Many are called but few are chosen," because they do not choose to keep God's

law. "If you will enter into life says Christ, keep my commandments" (Matt. xix. 17).

Q.—What will become of those who never heard of Christ or redemption through him?

A.—God is a good father, and will not punish those who had not the advantage of knowing his holy will. If these persons keep the laws of God written on their own consciences by nature herself, and do the best they know, God will be merciful to them. But how few will do this, unaided by the grace of our Lord Jesus Christ; hence the necessity of sending to those people missionaries to preach to them the true doctrines of Christ, and to administer to them Baptism, and the other Sacraments instituted by our Divine Redeemer for especial help to salvation. "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of truth" (1 Tim. ii. 3, 4).

Q.—What do you think of those who say "there is no God?"

A.—There are some people who wish to proclaim that there is no God. This is nothing new. David in his psalms says, "The fool said in his heart there is no God;" but these fools believe in themselves and always think they are some great people. Now who are those who believe in God. They are the wise, the religious, and best instructed, and most numerous the world ever saw. All

those certainly cannot be considered misled. Those who deny the existence of God, are to be severely punished for their sins if God exist, and hence they wish to deny His existence altogether. They acknowledge that they exist themselves, and that they did not create themselves, and that the first man and woman certainly must have been created. They could not make themselves. The Darwinian theory, the most absurd that ever was invented, has no foundation whatsoever to rest on, except on the ravings of a disorganized brain. There is no real proof of his system. In the geology of the world all the discoveries prove the Darwinian theory to be an hallucination. Fossils have been found in the strata and drift of every age of the world, but no incipient man in his state of transition from a monkey, has been discovered, nor any animals in their transient condition from atom to animal.